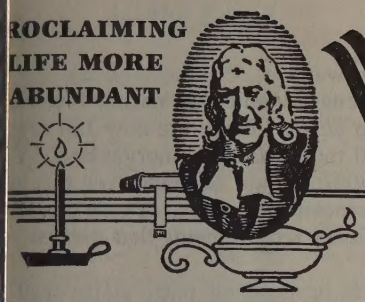
ROCLAIMING
LIFE MORE
ABUNDANT



THE
Wesleyan Methodist

MARION, INDIANA, FEBRUARY 15, 1961

CONFESS AND BE HEALED

by George E. Failing

REPRESSED CONFESSIONS bring illness to soul and body. Expressed confessions restore health.

Ordinarily we conceive of illness as an immediate crisis of debilitation or disease. Actually the illness potential is always existent. It does not take much to upset the delicate balance of health.

It is just as true spiritually. We contact, or collide with, evil in many forms. The evil wants to fasten on us, invade us, and produce spiritual ill health.

We live in a world of physical and spiritual danger. Not to admit this is a fatal error. To *say we have no sin* is to say either that evil has not infected us or that evil cannot infect us. Both positions are perilous.

How can we resist or overcome infection? Admit infection. Suppose a doctor examines a patient with evident indications of illness. The physician may diagnose the disease and prescribe some medicine to specifically combat it. But this is all to no avail unless the patient (1) confesses his illness and (2) believes sufficiently in the remedy to submit to the prophylactic treatment.

Salvation can only be effective to confessing sinners. *If we confess our sins* we find forgiveness and cleansing.

Spiritual healing, and often physical healing, can only come to those who acknowledge their wrongs. The Roman Catholic confessional, while repugnant to us in its operation, symbolizes great truth. At times each of us will need to make confession for wrongs done. The best of us, in our endeavor to live blamelessly, will discover that we have not lived faultlessly. What then shall we do? "Confess your faults."

There are two confessionals, the earthly and the heavenly. In heaven we have "an advocate with the Father, Jesus Christ the righteous." He understands our weakness and will grant us mercy and grace. Christians never outgrow the need for a heavenly High Priest.

The earthly confessional may be at the church altar, in the home, or in the office. It is necessary to confess to men when this is possible, if we are to receive their forgiveness and God's. Of course, we can "repress and be sick."

What is the alternative? "Confess . . . and be healed."

I John 1: 8; I John 1: 9

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Who Thinks For You?

THINKING is no more vicarious than eating. The person who eats, lives. The person who thinks, rationally survives. No one else can eat or think for him.

Every thinker is a creator. He is at work making himself and, just as truly, making others. If he is a Christian, he asks God to guide him in his work. His product gives glory to God rather than glorifies himself.

A person has to have "tools" to think with. Those tools are words—ideas that have been expressed in words.

These tools must be sharpened by experience and practice. A man observes what others do with them. But he must learn to use the tools for himself and this practice involves possible mistakes since we are not equally deft in the handling of tools, that is, the same tools.

Paul excelled in the use of two tools, incisive and logical thinking, and an impassioned but clear statement of facts.

The sharpest tools of Apollos were his analogies and symbolisms drawn from the Scriptures, and the choice language and measured diction of his utterances.

Peter's sharpest tools were the eloquence of his personal testimony, and his holy enthusiasm.

The point to remember is that, in each case, a man is at his best using the tools with which he is handiest.

Since no one of us has exactly equal capacity with another, not one of us dares to discard his own tools. No man can do all my thinking for me, no matter how good a thinker he is! In some particulars even a generally poor thinker can outdo one of greater general excellence.

Each man, by his own constructive thinking, can contribute to the happiness and welfare of others in his group. Instead of matching ourselves against each other, therefore, let us profit by contributing to each other. Thus we assist each other rather than vie with one another.

The mind is one of the Creator's greatest gifts to man. It is to be used for thinking, personal thinking. God supplies truth for the mind to think on, and through the Spirit of truth disciplines us to "prove all things" and "hold fast that which is good."

Who thinks for you? You have an obligation before God to think for yourself.

Complete Church Statistics

IN THE JANUARY 25 issue of THE WESLEYAN METHODIST appeared the Editor's Statistical Report for 1960 covering all 28 home conferences of the church.

In the February 8 issue appeared the Statistical Report for 1960 covering our overseas conferences. The report is heartening in many ways.

There are 98 missionaries and 340 national worke busy in our 12 mission fields. There are now 125 orga ized churches with 80 more that are unorganized. F members now total 8027, a gain of 1008 over the ye previous, plus 2003 associate members. These membe meet the same disciplinary requirements that we dema at home.

Literature work is progressing particularly well Colombia, Honduras, India, Japan, and Puerto Ri Medical work is strongest in Haiti, India, and Sier Leone.

Wesleyan Methodists operate 39 primary scho overseas with a combined enrollment of 2967 pupi There are 109 national teachers assisting 31 missiona teachers. In 242 Sunday school, 15,019 pupils are e rolled. A total of 48,745 patients received medical tre ments in five mission fields.

These statistics reveal a sturdy and thriving Wo Missions endeavor. All Wesleyan Methodists join voicing appreciation to Executive Secretary Dr. Alt E. Liddick, the entire staff of the Department, and missionaries.

Total worldwide figures on Wesleyan Methodism, home and overseas, include the following: 1202 orga ized churches in 32 organized annual conferences; 44,6 full members, and 54,591 in total membership. To Sunday-school enrollment stands at 141,483.

Judge Ourselves, Not Others

"WE ARE NOT Seceders, nor do we bear any resemblan to them. We set out upon quite opposite principl The Seceders laid the very foundation of their work judging and condemning others. We laid the found tion of our work in judging and condemning ourselv They begin everywhere, with showing their heare how fallen the Church and ministers are. We beg everywhere, with showing our hearers, how fallen th are themselves."—*John Wesley's Works*

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GEORGE E. FAILING, *Editor*
E. L. KIERSTEAD, *Publisher*
MARIAN WILSON, *Office Editor*

Contributing Editors
GEN'L SUPT. B. H. PHAUP
GEN'L SUPT. HAROLD K. SHEETS
GEN'L SUPT. R. D. REISDORPH

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Address correspondence on editorial matters to Dr. George Failing at the above address. Signed articles present the views the writers.

Was Reading...

by the Editor

the announcement of the publication of e New England Bible" under the joint rint of Cambridge University Press and ord University Press. This new version been prepared by outstanding Biblical literary scholars in the British Isles. nslation was done under the direction of eminent Biblical scholar, C. H. Dodd. e Editor hopes (1) that this will not be led an "authorized version" and (2) that new version will be read as another in- pretive translation of the Holy Scriptures (3) that we endeavor to discover the l virtues of the new translation, rather n merely try to discover its flaws.

that U. S. Catholics are worried over slow wth. Observed John B. Sheerin, editor *The Catholic World,* "Last year it took out 1000 Catholics to produce four con- rts. We received about 14,000 converts o the Catholic church in the U. S., a ure that was probably exceeded by kage. We are increasing by numbers, t the increase is mainly due to the high tholic birth rate. . . . . If conversions are indication of health, the Catholic Church America is sick." This is the other side of e picture of those oft-related figures of ,000,000 Catholics in the U. S., of which ly one-third are adults, according to their n admission.

that by 1970 electric companies in the . S. plan to have doubled their present wer producing capacity. By 1980 they lan to be able to supply about 500 million lowatts—nearly four times today's total. oes the church have comparable plans for pansion and growth?

of a new venture in highway evangelism. Ir. C. E. Dietz is erecting gospel billboards the northwest. These large billboards, er 40 feet in length, are each lighted by 00 watts of illumination at night. They ear messages like "The entrance of thy ords giveth light." Near these billboards ere are plans to erect wayside praver apels as "A house of prayer for all people" Isa. 56: 7).

these two fine paragraphs from Alan edpath's new book *The Royal Route to eaven* (Studies in First Corinthians): "As r as I personally concerned, there is no om in my life at all for movies, television, cial drinking or anything else of that aracter. But my reason for abstention is t based upon a legalistic argument which ly serves to create a vacuum in the life of e one submitting to it, but rather upon ve to the Lord Jesus Christ which involves tal consecration of time, money and every- ing I am to Him, and also upon my concern r my brethren in Christ, and especially for e young convert, before whom I would ever ek to be an example for his sake.

"If you would live day by day in sub- ission to the Word of God, particularly in ese days when anyone talking of holiness ay be laughed at, I want to suggest to you at true reverence will affect your clothes d the church will cease to be a sort of dress rade. We meet in the presence of the iving Christ, whose glory can never fade, d we behold Him with open face. Paul

(continued, page 13)

They Need Not Depart

AT THE TIME of the incident in Matthew 14 the fame of Christ had crested—at least in places. Disappointment swept in like a flood, as is so often the pattern. Rejection by His own people cut deeply. They looked upon Jesus simply as a member of a local family, known to them; therefore He could not be the wonderful preacher and prophet who was being talked about so enthusiastically. The outcome was simply that their unbelief made it impossible for Him to manifest His power.

In official circles the life and ministry of Jesus were also causing concern, and even alarm. Herod, the tetrarch, smitten by a guilty conscience, declared this to be John the Baptist risen from the dead.

In the wake of such a tide of opposition, Jesus slipped away to a desert place. But he could not be hid! The crowds followed on foot with their various needs. Mark states that these people "ran afoot thither out of all cities, and outwent them, and came together unto him." Behold what desire; what earnestness! Jesus, who constantly kept close to the needs of hungry souls and needy bodies, was "moved with compassion toward them."

The reaching out of our Saviour's heart in pity, love, and concern for the lost and suffering of earth was indeed revealed anew in this incident. His contact with men brought hope to the despairing. Those who had tried all else, only to have their search end in gloom and heart-break, took new courage in His presence. He came to men. He touched them. Divine power came into contact with human need. Change and transformation resulted. Sinful ones were forgiven. Tangles were untangled. Lepers were cleansed. Bound persons were loosed. The crippled were made whole. The sick were healed.

All too often our sin is that of aloofness from men, and consequently from their needs. With what ineffectiveness do we touch the pagan society of our day—if indeed we touch it at all.

How often we tend to segregate ourselves, and avoid contact with the erring and sinful. It is so much easier to enjoy the coziness of our own select group. We are often too secluded; too sheltered. Our holy religion should not only retain its purity and glow when exposed to the swirling currents of evil, but should possess spiritual potency to counteract such onslaughts. The searching question is whether or not we are willing to pay the price which attaches itself to contacting and saving men.

Living in touch with the sobbing, aching hearts of the sin-burdened places a heavy obligation squarely upon the shoulders of Christians. We are not to operate a kind of society of the sanctified. This generation needs to see demonstrations of holy men coming to grips with polluted men, and lifting them to a level of purity.

Jesus saw the throngs following Him as sheep having no shepherd. The Son of God could not turn His back on such individuals. They walked right into His heart, and He walked into theirs. He taught them; He touched them; yea, He transformed them! This is the real Christ meeting the real needs of real men.

The disciples' attitude and point of view was entirely different from that of Jesus, as to meeting the situation

they need not depart

which now confronted them. They knew that this group had traveled a long way. They were aware of the hunger of the people; of the lateness of the hour; of the desert place in which they found themselves; of their complete inability on the natural level to meet the need. They counted up their assets in the realm of food supplies, and the total was five loaves and two fishes. The logical conclusion was: we can't feed this people! Theirs was a feeling of remoteness from any supply of food. To them this was a land of barrenness and leanness.

Apparently the disciples were not prepared for anything different from the usual way of doing things. The best they could offer was for these people to go into the villages and buy food. Any idea of the miraculous never entered their minds. "Send them away" was the best they had to off Evidently they completely failed recognize that in Jesus they had t Source of never-failing supply.

How often we have done the san We have seen the people, and hea their cries for help. We fall back the well-worn tools and methods of p generations. If they do not work are stymied and frustrated. Where our faith for the miraculous? The d ferent? The supernatural? By co parison, our few loaves and fishes see terribly inadequate for the perishi about us. But this is just the pla where God desires to show His pow He is the difference between barre ness and abundance; between hung and satisfaction; between embarrassi lack and bountiful supply!

Have we not often sent them aw without the answer to their problem Could it be that our lack of spiritu insight and power sent some away fro our altars burdened and bewildere Is it possible that some have been se away from our services with achi hearts because we did not have enou of the Divine Presence in our mid to reach the deep soul need? Are the those about us who have been se away from our churches, and denom nation, because of carelessness, inco sistencies or misplaced emphasis fro the pulpit or pew? The searching que tion: When we send them away, whom shall they go? May we not b called upon to answer before God f those who have gone away forever those we might have saved.

The presence and words of Chri brighten the picture. How differe is His approach: "They need not d part; give ye them to eat." He is sa ing, "They are here; they are hungr feed them." He asked for what the had, the loaves and fishes. He do not ask for more than we have, b He wants our all. Having taken an blessed the food, He broke and gave to be distributed. They ate and we filled. Then He sent them away. B they had something to tell. What testimony they must have given t others!

"They need not go away." It is o lack that lets them go. We dare n permit them to go away to false cult to the world, to be lost. Thank Go they need not go! The children nee not go; neither the youth, nor th aged. The ensnared, the sad, the sin ful—need not go. They need not g from Christ; from the Church; fro our fellowship. Let them come! L us create an atmosphere in which the can meet God. When they are fed an filled, then they will go out to tell othe of His mighty working.

A Message to the Pastor about

Operation Outreach

by HAROLD K. SHEETS

PERHAPS WE ARE at a good check-up point. The success of Operation Outreach, as always, depends in the final issue upon the pastor. You may ask, Have I responded as I should? Make the following test.

1. Have you clearly presented to your people the special times for prayer on Tuesdays and Saturdays?
2. Have you presented and followed up the goals for witnessing in November and December so that your people can report on these intelligently and systematically?
3. Have you forwarded this report to your conference president?
4. Have you figured your local church quoto in terms of the goals for those who are saved and who are sanctified and who have joined the church on confession of faith?
5. Have you challenged your people to work with you toward the achieving of these goals?
6. Do you have in your church a systematic plan of lay visitation evangelism?
7. Do you have a volunteer group of lay people who meet for prayer and for training in visitation and personal evangelism? If not, are you laboring to develop such a group? You might call them God's Minute Men, or Victory Volunteers, or a Brigade for Souls, or a Regiment for Outreach, or any one of a number of other names. Such a group would conceivably envision personal contacts not only to witness for Christ, but to lead the soul to the Saviour through Bible repentance and faith. Others less experienced would probably put the person in touch with the pastor or a more experienced member of the team. Such a group could well use the Operation Outreach series for study texts.

Do not expect such a group to be overly large, and be slow to unchristianize those who are hesitant at first in taking hold of this enlistment. We have not kept this kind of work before our people as we should and led the way as pastors in getting them into it. Younger Christians now in process of forming their pattern of full consceration will more readily respond.

Start with a few. Lead your people into the joys of sharing Jesus Christ with others. This indeed is clearly the path outlined to us in the New Testament. Let Wesleyan Methodists revive a more balanced approach between the congregational and the personal in winning men to Jesus Christ. If this can be the result, Operation Outreach will have been infinitely worth while.

—Commission on Evangelism

Attractive Hands

by J. B. Sparks

HERE IS THE STORY of an unusual version—that of a man of the world, salesman, who traveled a great deal. One day he called at the office of a sinessman. As he entered the office, saw a fine looking young woman at desk. He asked her if her employer s in. She informed him that he was ay on business.

Her pretty face, her charming per-nality, and her attractive hands were y impressive and he wanted to get tter acquainted. He said to her, have never seen such pretty hands yours. Could I hold them for a nute?"

The young lady said to him, "These nds belong to Jesus."

The answer took him by surprise and left the office, saying "I will call er to see your employer."

Her answer made him very unhappy, d that night he could not sleep. ose pretty hands were before his es in the dark of night and he could ar the words, "They belong to Jesus."

Night and day those hands bothered m no end. He went back to the fice, this time to talk to the girl, not r boss. He said to her, "Miss, what d you mean when you said your nds belong to Jesus? Ever since you ade that statement I have seen your nds before me and heard those ords, 'They belong to Jesus.' I came ack to find out what you had in mind."

She said, "Not only my hands belong Jesus, but my heart, my soul, and l of me belongs to Jesus. I live for im, because He died for me."

She took her Bible and read some erses on the way of salvation to this an who was under deep conviction. nd there and then this salesman con-essed himself a sinner and let Jesus ome into his heart. And now, years ter, he, too, has given his hands, his eet, his heart, and his time, winning uls for Christ Jesus, the Saviour of ie souls of men.

The Bible says, "Whosoever shall onfess that Jesus is the Son of God, od dwelleth in him, and he in God" I John 4:15).

The Bible also says, "For the wages f sin is death; but the gift of God is ternal life through Jesus Christ our ord" (Rom. 6:23).

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his is one of the stories in Mr. Sparks' book, Things Which Don't Happen Every Day" published by Wm. E. Erdmans Publishing Company, rand Rapids, Michigan, and reprinted by permission.

by LEONARD WHIPPLE

Saved by Grace—in the Air!

God planned it! God willed it! God blessed it!

AT THE CLOSE of a tour of Florida, South Carolina, and Alabama in personal evangelism meetings, I had purchased a plane ticket to leave Birmingham, Alabama, on the 6th of December at 11:40 p.m. for Allentown, Pennsylvania. After praying about it I felt definitely that I should take an earlier flight so re-arranged the booking and left on the 2:17 p.m. plane.

After leaving Atlanta, Georgia, flying at an altitude of 17,000 feet, a man walked down the aisle and sat down not far from me. We became engaged in conversation and before long I began to talk to him about Christ. He responded by saying, "This is interesting. I want to hear more!" So he moved to the seat next to me. With the help of the Holy Spirit I related to him the wonderful plan of salvation, after which I gave my testimony of how God had changed my life and brought peace and joy to my heart when I surrendered my life to Christ.

Looking to see how he was taking it, I noticed there were tears in his eyes and his chin was quivering. I asked him if he had ever considered becoming a Christian and he nodded his head, but did not speak. Being under pungent conviction he seemingly was afraid to talk. Observing that, I mentioned the fact that God could save a person on a plane and I would be happy to pray with him.

I then asked him if he would like to pray and immediately he indicated by the nod of his head that he would. I then turned toward him as he looked straight ahead, and quietly and slowly told him how to pray, what to say, and what to expect. I began to pray and he began to repeat after me the words I said. Finally he became so in earnest that he began to pray aloud and without my help. Soon he settled back sobbing with joy and wonderment, shaking his head. Some time later he said, "I've read in books of things like this, but never thought that I would see it happen. Especially to me!"

He began to tell me how he could see God in this trip, and how he had changed his flight from 3:30 p.m. at Atlanta, Georgia, to 6:30 p.m. Why? He did not know until now. He said, "Why did I walk by and sit down and talk to you?" I then related to him how my flight had been changed. He saw that God had done all this to bring us together that he might hear the way of salvation and experience the new birth.

This all happened shortly after the pilot announced that we were passing over Charleston, West Virginia. The time was 8:15 p.m. As we began to descend for landing at Pittsburgh, Pennsylvania, he told me that his wife would be waiting for him at the air terminal and asked if I could please spend some time with them and relate to his wife the miracle that had happened to him on the trip. I assured him that it would be possible for me to do so because my next plane would not arrive for thirty minutes.

On entering the terminal after the plane had landed, he embraced his wife and brokenly told her of his experience. Sometime later they walked to where I was waiting, and the words of the wife were so rewarding as she said, "I am so glad that you and my husband met on the plane," and that was all she could say. They told me that she and her pastor had prayed for years for her husband, and God had answered their prayers.—*from Pilgrim Holiness Advocate*

"some of them have already died"

. . . YET WE GO ON

SOME TIME AGO it was our privilege to have the Ridgways from Australia hold a meeting in our church. Missionary services have always stirred me, but this particular one made a deep impression upon my heart. The door to New Guinea, closed for so long, was opening, and this dedicated family was joyfully entering it, ready to endure hardships, perils on precarious mountain trails—with a baby, too—and many privations, for the sake of carrying the Word of Life to long-neglected souls. It was a joy to hear their radiant testimonies, for they considered it the highest privilege to be called by the Lord to a people for which they had prayed so long. My soul was thrilled and humbled as I saw in them a spirit akin to that of Paul, whose passion was to ever reach out into the "regions beyond."

Our church gave them a generous offering, and they went on their way. Things returned to normal once more.

Please do not misunderstand me. I love our church and am persuaded that it is the best in our city, which has quite a large population and is growing rapidly. I love our people, and I believe they sincerely want to serve the Lord. How grateful I've been for their prayers in times of stress, and for their testimonies which I know are from the heart. But a little incident the other day caused me to wonder whether, as a church, as a denomination, as individuals, we are not missing the mark.

Plans were being made for a semi-formal Christmas banquet. There was to be roast turkey and all the traditional trimmings. The head of the hostess committee, a highly nervous person, was much agitated because she was afraid there wouldn't be enough money for the undertaking. There was much talk, pro and con, about the banquet. Some thought it quite reasonable to spend the amount needed for the food. Others hesitated to protest, not wanting to stir up trouble, but felt it was too elaborate a thing for a holiness church. The pastor seemed concerned lest we lose the sight of the real meaning of Christmas in all our bustling preparations. Others feared the same thing. But plans for the banquet were in full swing.

As I was washing dishes one afternoon, I thought of the Ridgways and their open door. I must have been praying aloud, for my seven-year-old son asked me what I was talking about. I told him that I was praying for the missionaries, and went on to explain what a wonderful thing it was that those people in New Guinea would be hearing the Name of Jesus for the very first time. He was quiet for a moment, then said, with childlike simplicity, "But some of them have already died."

Suddenly I felt sick. Any appetite that I may have had for a Christmas banquet was gone. For could I enjoy a dinner bought with money that could have been given as a birthday gift to the Saviour, to spread the message of salvation to some who have never heard?

Some of them have already died. What a tragic understatement! For two thousands years they've been dying—dropping into a dark, endless eternity, without hope—without God—not because they refused the Saviour, but because they had never so much as heard that a Man died for their ransom that they might go free.

Dear God, Wesleyan Methodists! Shall we sit at a banquet table, enjoying delicious food—the like of which the heathen have never tasted, nor ever shall—watching a carefully rehearsed program, planned around the birthday anniversary of the Son of God, who—by the way—said, "Go ye into *all* the world and preach the gospel to *every* creature"? Shall we feast and fellowship and—let's face it—wisecrack, while the heart of God is wrung in anguish, as He sees souls marching, with every tick of the clock, across the line of worlds into a Christless eterni
Shall we spend more than is meet
food and decorations when over t
thirds of the world goes to bed hun
every night? Was not the indictm
against the rich man, at whose g
Lazarus lay, that he was "clothed
purple and fine linen and fared sun
tuously every day," while the poor s
fered and died at his doorstep?

I saw my own dear grandmother s
into eternity at the age of 82 yea
She had lived a good moral life,
did not find a real assurance of sal
tion until just six months or so bef
she died. There are not words to
scribe what my feelings would h
been, had she died without Christ. A
yet how many heathen have seen th
old people, and young as well, die w
sin in their hearts and terror in th
eyes? And how many times have
coming missionaries been asked
question, "Have your people kno
about this Jesus for a long time?
mother (or father or grandmoth
died, and she never knew about H
If what you say is true, she is
forever. Why didn't someone co
sooner?" and the heart-broken
sionary has no answer.

Is it really the Spirit of Christ t
directs the plans for a self-indulg
church banquet? Or could it be
other spirit, come as an angel of li
—the same, perhaps, that turned
holiness churches of another day i
the elaborate brick and stained-g
club houses that they are today?

There is a time and place, I beli
for the "breaking of bread" togeth
The early church did so, but we re
"They did eat their meat with gl
ness and *singleness of heart*" (A
2:46). Their consuming passion
the spreading of the Gospel, and th
simple meal—and all other things—w

PLANNING BANQUETS

by a Wesleyan Methodist

much less importance. Fellowship ith men was second to communion ith God. There is a tendency today, ven among holiness churches, to re-erse the order. Would not our fel-wship gatherings be more pleasing to od if we had plain food, eaten in-rmally, in a place where anyone—r instance, One who was born in a able—would feel welcome?

Speaking of simple living, Hudson aylor lived for months on mostly oat-neal and milk. He practiced self-lenial. Needless to say, because of his, much money that *could* have been pent on food went into the work of preading the Gospel. Reading of Mr. aylor's life of faith and seeing how narvelously God used him, we may raw our own conclusions as to whether elf-denial is worth while. Everyone who was ever deeply used of God has lived simply.

How about our other tastes? Do we ever do without anything we really want? John Wesley once said that everything we buy other than that which is essential is bought with the blood of the poor. Could it be—God forbid—that some of our home furnishings and clothing and brick-a-brack are bought with the blood of the heathen?

Whoever said we had to keep up with the Jones? It wasn't the Word of God. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Money spent on Christmas banquets —or Christmas trees—or any other unessential thing—will never send a missionary to heathen tribes still lying in darkness. Will it?

People are not heartless—but they are certainly thoughtless. Because they've never personally seen the conditions of the heathen, they have no comprehension of them. They lack vision. This does not excuse them to go on in their careless ways, however. "Where there is no vision the people perish" (Prov. 29:18). God will give a burden where it is desired and sought for. It is a spiritual necessity.

We must not say, "But we're already given more per member than any other church in the conference." We should say, "Where can I cut expenses so that I can give more?" But you say, "Some doors are closed to us." I would answer, "There is no door that prayer cannot open." The root of the problem lies in the lack of prayer.

Would it be out of place to insert this quotation from *The Sermon Builder*, which I read on the back page of a copy of THE WESLEYAN METHODIST? I quote: "Feed the sheep instead of trying to amuse the goats. The less knowledge and piety a church has, and the more clubs, societies, oysters, ice cream and fun it takes to run it, the faster it runs from God."

Some of them have already died. How many more will die before we go down on our knees under a burden and vision such as we've never had before, and pray until the Lord of the harvest sends forth laborers into the last of the whitened fields?

Traits of the Selflife

THE FOLLOWING are some of the features and manifestations of the selflife. The Holy Spirit alone can interpret and apply this to your individual case. As you read, examine yourself in the very presence of God. Are you ever conscious of:

A secret spirit of pride—an exalted feeling, in view of your success or position; because of your good training or appearance; because of your natural gifts and abilities. An important, independent spirit?

Love of human praise; a secret fondness to be noticed; love of supremacy, drawing attention to self in conversation; a swelling out of self when you have had a free time in speaking or praying?

The stirrings of anger or impatience, which, worst of all, you call nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when disapproved of or contradicted; a desire to throw sharp, heated flings at another?

Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish fretful spirit; a disposition that loves to be coaxed and humored?

Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around your cross; a shrinking from doing your whole duty; a fearfulness that someone will offend and drive some prominent person away; a compromising spirit?

A jealous disposition, a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues of those more talented and appreciated than yourself?

A dishonest deceitful disposition; the evading and covering of the truth; the covering up of your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?

Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at dispensations of Divine Providence; an overanxious feeling whether everything will come out all right?

Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God?

Selfishness; love of ease; love of money?

These are some of the traits which generally indicate a carnal heart. By prayer, hold your heart open to the searchlight of God, until you see the groundwork there-of. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Psalm 139:23, 24).

The Holy Ghost will enable you, by confession and faith, to bring your self-life to the death. Do not patch over, but go to the bottom. It alone will pay.

Oh, to be saved from myself, dear Lord,
Oh, to be lost in Thee;
Oh, that it might be no more I,
But Christ that lives in me.

"Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

Herald Press Tracts, Scottsdale, Pa.

DOORS THROUGH DEATH

by W. M. RAMPEY

SO OFTEN revival comes in a different way then we plan. On Sunday evening, July 17, 1960, the Lyman church bade goodbye to Kenneth Weaver as he started his trip back to Marion College. Monday, July 18, the church and community were jolted by the news of his automobile accident at Seymour, Indiana. Tuesday the sad news of his death was telephoned home. His funeral was Saturday, July 23, at the Lyman Church. A sense of an unusual moving of the Holy Spirit hovered near.

Sunday, July 24, the Holy Spirit moved during the early moments of the Sunday-school hour, and as a verbal invitation was given (no singing) the altar and front seats were filled with seekers. There was neither Sunday school nor preaching. Prayers, confessions, weeping, and testimonies consumed the time. Some had prayed through at home before the funeral. The youth of the church were especially moved upon.

Kenneth's mother, and twin brother and wife attended the Sunday services. Mrs. Weaver under the anointing of the Holy Spirit exhorted, testified and praised the Lord. The wonderful spirit manifested by the bereaved family during the death and following the death has been a great source of blessing and challenge to all.

Special prayers for revival were started. God continued to move and on Sunday, July 31, special services were announced to start with The Bloom Evangelistic Team as workers. God moved in every service and on Sunday several felt impressed to set aside Sunday school and have the the preaching service early in order not to tire the people and crowd the hour. All stayed for preaching and the Holy Spirit was faithful. The moving was like a campmeeting. Some were saved, some were sanctified and some were called to Christian service and among these was Kenneth's twin brother, Keith.

As pastor I am in my ninth year at Lyman. We are also in the midst of an extensive remodeling program. The church is like a new church in the services. God has kept us with a wonderful spirit of unity and every service is refreshing with the presence of the Holy Spirit. We have received eight new members into the church since conference and expect others to join later. We recognize anew that revivals come from God and always at a great cost.

Allen Mitchell and Kenneth had been close friends especially since their stay at Marion together. Allen's death had touched Kenneth and he had made new moves toward God in a full surrender to do God's will and for Christian service. The death of these young men along with other recent deaths and tragedies has touched every part of the conference. In August we witnessed one of our best camps in years and the unusual moving of the Lord on the hearts of our youth was very evident. In our own community the Lord has opened new fields and doors through death. ●

Rev. W. M. Rampey is the pastor of the Wesleyan Methodist Church at Lyman, S.C., and Conference Sunday School Secretary.

The Perfect Crim

by Garl Beaver

IN A PREACHER'S magazine a
months ago there appeared an idea
a sermon starter. It said, "In a cert
detective story one detective said
disgust, 'This is almost a perfect cri
. . . can't find a single fingerprint a
where.'"

That may strike you as a stra
sermon topic, but maybe it isn't
strange after all. Where should
look for your fingerprints? In light
this idea, to my way of thinking,
perfect crime against life is where
fingerprints cannot be found anywh
—or our footprints either. No fing
prints! We haven't touched a thi
We haven't performed a single task
God or humanity. This is a perf
crime.

Give me the people whose fing
prints are to be found on all the
manitarian needs of the communi
The fingerprints of dedicated Chr
tians are to be found on every mov
ment for good. You will find th
prints in all phases of the work of t
church; not only on the weekly preac
ing service, but also on the prayer me
ing, on the missionary meeting, on t
prayer groups and on the Sund
school activities. They put their han
and their hearts into the work, and
a result they leave their fingerprints.

Where should we look for your f
gerprints? David Livingstone left f
gerprints all over Africa. Grenfell l
fingerprints all over Labrador. O
forefathers, itinerant preachers of t
truth, left their fingerprints on a tho
sand cities and towns—a thousand ru
school houses and churches. But whe
are your fingerprints and mine to
found?

What is it you seek in life? Wh
are you investing in life? What a
you living for—time or eternity? A
when you and I are gone, where w
our fingerprints be found? Let's gua
against this perfect crime.—*Marion C
lege Bulletin*

God Is Love

If we would retain this Spirit-ba
tized, Spirit-filled life we must keep
reckoning, responding, receiving a
resting. As we do, we will be fill
unto all the fullness of God. Th
rivers of love, joy and peace will flo
through us in unceasing and increasi
fullness to a thirsty and dying wor
There are two sides to this life of fa
and fullness: God's side and ours.
we do our part God will do His. M
it be so.

Dear Editor...

Control

We do appreciate the good work you're doing. By the way, I said a little special "amen" to that write-up about "control" the other day. It is one of my fads that the scripture nowhere says that the Holy Spirit controls us. He leads, helps, enables, prompts, checks, etc. But control is a word that is not used in the Scripture so far as I can find. It is covered by "egkrateia" SELF-control—the fundamental responsibility of free moral agents operating under grace.

I thought you sounded a wholesome note on the whole idea, which I consider absolutely basic to any sound idea of religion. "Temperance" or "self-control" is the final FRUIT of the spirit in our lives. But grace does not take away the highest God-given prerogative. It only develops it. Otherwise we could not grow to the measure of a MAN.

—Wilbur Dayton

Children Read It

We would like to express our appreciation to you for your fine editorials that appear weekly in our church paper. Also for the column, "I Was Reading." Our children read and enjoy the magazines right along with us and what better reading could they be exposed to?

—Russell and Helen Perrine

Zestful

THE WESLEYAN METHODIST increasingly provides the best reading material which currently crosses my desk. I am grateful for the fresh, new thinking and the zestful flavor of the writings. Your editorials during the election time were very worthy and the choice of other materials you are incorporating in the magazine are surely stimulating. Thanks for this last article which exposes the hindrances which delay the advance of our church and yet encourages us over the good points.

—Orval C. Butcher

Moral Reform

Your courageous investigation and exposure of a captive public school system at Jasper, Indiana, in your Editorial "A Public-Parochial School, U. S. A." in THE WESLEYAN METHODIST of November 2, 1960, deserves the highest commendation.

Also to be appreciated indeed is your straightforward statement on the evils of television.

It is really heartening to know that THE WESLEYAN METHODIST still speaks out, and boldly espouses moral reform. Wesleyan Methodists were called into existence for such a purpose.

—Charles L. Blanchard

Evangelize the Catholics

Just a word to let you know I am highly in favor of your idea of evangelizing the Roman Catholics.

It's my opinion multiplied thousands of Evangelicals in the United States, as well as in some other countries, would gladly consent to contribute at least one dollar per month for that purpose. You can put me down as the first one to join up, or, willing to do so if the idea is put into practice.

Enclosed is a couple of dollars, for which please send me 13 sets of "Methods of Witnessing to Roman Catholics."

—Harry E. Ward

YOUTH Speaks Out on Alcohol

Health, Efficiency

by JANE WORSTER

THOMAS EDISON said once, "I am a total abstainer from alcoholic liquors. I always felt I had better use for my head."

These words from a successful and brilliant scientist help to prove that alcohol is not helpful and that we can be successful without it. Alcohol has the same effect on us now as it had on our ancestors years ago. Alcohol slows our brain so that our reactions are not normally quick and effective. It shortens life, wrecks homes, injures health, produces poverty, destroys health and character, and causes serious accidents. There are more cases of alcoholism than of tuberculosis or cancer. What other substance causes so much destruction?

Most factories will not let people work after they have been drinking. Alcohol causes carelessness whether at home, at work, or in a car. Even a "hangover" might result in nervousness and clumsiness which could cause serious accidents. The railroad companies forbid all of their employees to drink while working or before coming to work. If a workman is found to be under the influence of alcohol while on duty, he is usually suspended for a few days without pay and if he is found to have been drinking at work again, he will probably lose his job. In that type of work any little bit of carelessness could kill or injure hundreds of persons.

Although alcohol furnishes a temporary escape from troubles and problems it never solves them for us. When most of us think of alcoholics, we shudder. It is a fact that every alcoholic was once a social drinker.

As young people we have opportunities to succeed and achieve our goals in life. The world does not owe us a living, but it is up to us to make our lives what we want them to be. It has often been said that we are the future America. To keep our country free and our community a safer and more beautiful place in which to live, we shall need to be alert and aware at all times. We shall have no time for our brains to be slowed by alcohol.

Most doctors do not recommend the use of alcohol as a medicine. They have proved that the only way it can be safely used is as a stimulant. Even then there are special pills made up with only a small amount of alcohol in them.

Although alcohol is expensive it has little or no food value! Unfermented grape juice contains a little vitamin C and a little vitamin B2. Beer contains a small amount of sugar and a trace of protein but no fats or vitamins. As much harm as alcoholic liquors cause and since it has little or no food value it is much more economical to buy something with food value.

In Proverbs 20:1, Solomon, who was a wise and successful man, said, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." ●

Jane Worster of Warren, Indiana, wrote this essay while a freshman in high school. The essay placed first in the school and second in the state. Now a high school senior, Jane expects to enter Marion College in September.

Mistakes ..... Darlene Roberts

Mistakes are what you make them;
They can be big or small.
It's usually hard to take them,
But they are made by all.

We know that we aren't perfect,
And there's not much we can do
When we are troubled by mistakes
And circumstances too.

But we can lift our heads and smile
And go right on, although
We are discouraged all the while—
We needn't let it show.

But make a plan within ourselves,
To do the best we can
And conquer our mistakes in time,
And then—fulfill that plan!

Darlene is a student at Topkea (Kans.) High, and hopes to enter Miltonvale this fall.

Progress Report

Iowa Conference

St Paul, Riverview

A few years ago Rev. N. K. Long, an Elder of the Iowa Conference, was instrumental in opening an independent church in the capital city of Minnesota—St. Paul —known as the Riverview Church. On January 1, Mr. Long and his congregation presented the deed and abstract to the Iowa Conference. Conference President Clarence Budensiek plans a week of revival services in this church in February at which time it is expected that a Wesleyan Methodist church will be organized.

St. Paul, Minnehaha Avenue

Rev. and Mrs. William S. Hotchkiss and the loyal members of the Minnehaha Avenue Church are forging ahead in their extension efforts. The contractor is making every effort for the congregation to be in the new building within a month. The basement is now almost ready. The congregation is now meeting at Beaver Lake School. Recently the attendance in the evening service was over 60 and the Sunday school is running above 40. A good group of pre-teens are being ministered to on Sunday evenings by Elsie Mason and the WY group is making progress.

Lockport Conference

Cleveland Drive

Cleveland Drive marked its 6th anniversary with four nights of evangelistic services December 1-4 with Conference President Daniel A. Heinz bringing challenging messages.

There have been many signs of encouragement over the past few months at Cleveland Drive. A women's Bible study and fellowship hour has proved to be a real blessing and means of growth to the ladies of the church. A junior church, started last April, has grown to an average of 31 for the past month. Sunday-school attendance has shown a 20% increase. Growth in the morning worship service has been gratifying. A recently organized adult choir has created a new interest and enthusiasm for the church. Increases have also been realized in giving. November was designated as "Prove-Me Month" and several new families accepted the challenge to prove God by bringing their tithes into the storehouse. A recent check from the denominational office of Church Extension and Evangelism brought the total amount of assistance from the Card Call Plan to $1000. This has been a great help in meeting the cost of the new building.

Hamburg

Friday evening, November 18, 100 people gathered for the annual church family Thanksgiving fellowship. Turkey with all the trimmings was the menu.

This was an occasion of united praise and thanksgiving to God for His manifold blessings throughout the preceding days. An encouraging note is the fact that more than 20 families were represented at this gathering.

This new church offers praise to God and since thanks to the loyal supporters for making possible th prospective work.

Silver Creek

The people of the Silver Creek Church gathered t gether on Thanksgiving morning to observe the 10th a niversary of the first public service held in the prese church building. Ten years ago a small group met what is now the basement of the old church. Since th time God has wonderfully enabled the church to gro in every way. The congregation has multiplied sever times. The Sunday school is at an all time high. A ne extension has been added to the church. Through th years God has worked through the church to bring th message of Christ to many hungry hearts and into man homes.

Despite the fact that there were five other Thanksgivin services in town, 125 gathered to thank God for His grac and favor. An offering of $800 was received for the build ing fund.

At the present time the people of the church are labo ing to complete a $50,000 addition as time and funds permi Already this is about three-fourths completed. Fourtee rooms have been added for Sunday-school use as well a for nursery, youth work, and other purposes.

The new Sunday school high is 207 established on Rall Day. Average for October and November was 175, th highest on record. The church received a boost from Car Call No. 99.

Kentucky Conference

Owensboro

December 10 marked the beginning of the construc tion program for the second Wesleyan church in Owen boro. This is the latest project of the Kentucky Confe ence. Card Call assistance aided in purchasing the propert site. Through the conference pioneer calendar plan th local churches are loyally contributing to this venturesom task. The church is located on Legion Boulevard in th midst of hundreds of homes and about two blocks fro Kentucky Wesleyan College. Rev. John Basham teaching school to support himself and family and is givin dedicated and efficient leadership in this church outreac effort.

Alleghheny Conference

Elwood City

Pastor Lorman Elliott reports an upturn in progre at the new church at Elwood City. He states: "We ju closed a revival with Rev. Sheridan Rainey as our evangeli I believe that much good was done. Some of those wh sought and found victory were folk who had been on o prayer list for a long time. The attendance was good e

Progress. . . page 13, column 3

ntroducing . . .

The Children's King James Bible

AN EXCELLENT translation based on he original and following the spirit f the King James. It is written for hildren in their own language, keeping ntact many of the favorite verses of he King James for memory work. It s "a Book that could be easily read nd understood by those children who vere at a fourth grade reading level, r above."

It is written in paragraphs with he verses listed. Provides self-pro-nouncing words and names. Has a glossary in the back for difficult words. Illustrated stories follow the related Scripture portions for that story. The illustrated stories are written to be read to those below the fourth grade evel. One hundred stories are in-cluded with twenty-one in the Epistles. Ideal for parents with young chil-dren. Also wonderful for children in he grades learning and able to read. There is a great need for a Bible vritten so children can understand. There are many excellent storybooks, but this is the first Bible written in heir language for their understanding.

"Young man! Young lady! You have never known a thrill like the thrill of knowing the Lord Jesus Christ. Read this Book over and over. Whatever you may want out of life, you will get far more than you ever wished or thought from this Bible. May God be close by you, and in you, as you read it."

Price: $5.95. Carries a two-year warranty for replacement at one-half price, even if damaged by abuse. Order your copy from WESLEY PRESS, Box 2000, Marion, Indiana.

Lesson for March 5

The Man Raised to Life

Lesson Text: John 11:21-27, 38.44.

Golden Text: I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. John 11:25.

M The Man Raised to Life. John 11:21-27, 38-44.
T The Home of Lazarus. Luke 10:38-42.
W The Request for Help. John 11:1-6.
T The Death of Lazarus. John 11:7-20.
F The Sorrowing Family. John 11:28-37.
S Some Believing, Some Doubting. John 11: 45-53.
S Christ, our Resurrection. I Corinthians 15: 12-26.

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CAMPING—NOW?

IT CERTAINLY doesn't look like there is much camping going on here, does it? Maybe this was the site of your closing campfire last summer. Or perhaps this was the end of your camp boundaries and beyond this fence are acres and acres of forest and wood surprises. Or could this be the horse corral? Whatever it *was*, right *now* it's covered with snow.

The cabins and main buildings are all boarded up for protection against the squirrels and the weather. There's no banging of doors by campers, but occasionally the wind pries a shutter loose. Instead of the singing voices of campers in the chapel, there's only a serene calmness accompanied by the twittering of the winter birds foraging for food. A blanket of snow covers the ground. Footprints can be seen—not of boys and girls and young people, but of deer and other shy animals. The pile of wood for the campfire is there and ready for use, although it is buried under a foot of snow or leaves. This is your camp in the winter—barren but beautiful! Have you ever seen it when it looked like this?

But say, it's not too soon to begin thinking about camp for this coming summer. Remember all the good times you had last summer? The wonderful challenges in chapel, the inspiring evening services, the practical handcraft and recreational periods, the tremendous campfires, the good friends, and —well, we could go on and on. It was at camp last year that you learned how to have a quiet time, or learned that verse that has helped you so much this year. There's just so much that happened at camp and much more that will happen this year.

Start thinking about it and, more than that, start saving for it. Get your stamp book from your pastor or camp director and begin putting those nickels away right now.

And wouldn't your camp director be surprised if he received a note from you saying how much you were loooking forward to camp this coming summer? That would certainly be a lift to him and his committee as they plan and prepare for camp this year.

I suppose by now you might be wondering why an article geared to children is found here in an adult periodical. Did your mind wander back to your childhood days as you read the article? Many of you didn't have the privilege of attending camps like that, did you?

But say, moms and dads, there's something you *can* do! Why not help your boys and girls and young people save and plan for camp this summer? Encouragement from you can mean a lot. And that week at camp can have a great effect in the life of both you and your youngster.

Camping—now? Yes, sir! Camping is just around the corner.

Religious News

Congratulations

CHICAGO (EP)—Dual honors in this year's Magazine Awards presented by the Evangelical Press Association went to *Teach*, a Gospel Light Publication, chosen not only winner in the Sunday School Publications category, but also "Periodical of the year." In the Denominational category The Free Methodist took top honors. The announcement was made at the 13th Annual EPA Convention banquet here on January 25, 1961.

Of interest to Wesleyan Methodists is the fact that in the Youth category, WESLEYAN YOUTH, edited by Robert W. McIntyre, placed third. In the Higher Goals in Christian Journalism contest (editorial section) the editorial, "I Want To Be Poor," by Dr. George E. Failing, editor of THE WESLEYAN METHODIST, placed second.

Judges for this year's contest were Harold W. Wilson, professor at the University of Minnesota; Mrs. Clarence (Margaret) Anderson, pastor's wife and author, and Gerald Smith, St. Paul, Minnesota, newsman.

Knighton, Hemwall, and Koop Make Survey Trip to Africa

On January 26, 1961, Mr. J. Raymond Knighton, Executive Director of the Christian Medical Society, and Dr. G. Hemwall, physician-surgeon of Chicago, left Chicago for a six-week survey trip to Africa. Dr. Everett Koop Professor of Surgery of the University of Pennsylvania, January 25, joined the party in London—the first stop of their itinerary.

The itinerary will take them into eleven provinces of Africa. It is hoped that they can get into Leopoldville in the Congo. They are scheduled to come back to the States the early part of March.

Canterbury Archbishop Retires; Queen Names Successor

LONDON (EP)—Dr. Geoffrey Fisher, Archbishop of Canterbury and spiritual head of the Church of England said he plans to retire May 31, 1961. He will be 75 on May 5. Dr. Fisher is famous for his historic meeting in December 1960 with Pope John XXIII and his emphasis on unity talks between Protestants and Roman Catholics.

Queen Elizabeth II nominated Dr. A. Michael Ramsey, 56-year-old Archbishop of York, to succeed the ranking prelate of the Church of England. The nomination must now be approved by the Dean and Chapter of Canterbury, usually a mere formality.

NHA Will Meet April 4-6

Chicago, one of the outstanding convention cities of the world, is where the 93rd annual convention of the National Holiness Association will be held on April 4-6, 1961. All convention meetings will be held in the beautiful and commodious Hotel Morrison in the heart of Chicago's loop.

Speakers of national reputation to be heard in the public sessions are: Dr. Melvin Snyder, Rev. Q. J. Everest, Dr. Harry Jessup, Bishop Henry A. Ginder, Brig. Lyall Rader, Dr. George Ford, Dr. Dwight Ferguson, and Bishop Paul Taylor.

Delegates will carry on the business of the convention in the public business sessions on Wednesday and Thursday. Great interest will center in the many exhibits representing a wide field of religious and church related activity.

Three main periods are reserved for seminars in doctrine, education, evangelism, holiness preaching, missions, Sunday schools, camp meetings, and youth. The holiness Denominational Publications Association will have daily business meetings.

Be one of many who will participate in this great convention, April 4-6, the theme of which is "Revival Now."

No Possibility of Union Say Russian Churchmen

MOSCOW (EP)—Rumors that the Russian Orthodox Church might consider uniting with Roman Catholic or Protestant Churches were scotched here by Metropolitan Pirtirim of Krutitsky and Kolomna, one of the top leaders of the Orthodox Church.

He said any talk of union of the Orthodox Churches with the Catholic or Protestant Churches would contradict the position of Orthodox believers that theirs is the one true Church of Christ.

Evangelicals Leave Mar Thoma Church

KOLLAT, India (EP)—A separatist party within the ancient Mar Thoma Church of South India has bolted the main body of the mother church to form the St. Thomas Evangelical Church of India.

In a plea for the evangelical faction to stay, Metropolitan Juhanon, head of the Mar Thoma Church and one of five co-presidents of the World Council of Churches, said: "It is better that reformers confine their work in their own churches."

M. K. Abraham, the separatist group's general secretary, declared it was incumbent on priests and people to start another church for the "preservation" of the purity of the Mar Thoma Church. (The Mar Thoma Church traces its beginning to the coming of St. Thomas to India in 52 A. D.)

Adventists Given Legal Status in Jordan

JERUSALEM (EP)—Seventh-day Adventist now enjoy legal status as a bona fide denomination in Jordan. King Hussein has signed a decree granting the group status as a religious community.

Castro Communists in New Attack on Church

HAVANA, Cuba (EP)—Not content with taking the word "God" from Cuba's judiciary oath and striking it out of the preamble to the Cuban constitution, Premier Fidel Castro and his Communist revolutionary soldiers are seeking now to destroy the Church's influence over a predominantly Catholic people.

The latest attempt to undermine the religious beliefs of the Cuban people is a pamphlet widely circulated among the farmers. It reads:

"Don't show this book to your village priest; because he wants to keep you in the dark so that you will have to go to him for all your information.

"And since he charges you to sprinkle water on the head of your child, to tell you that you are the husband of your wife (a thing which you already know for you love her and she loves you); since he charges you to be born, to give you unction, to marry you, to pray for your soul, to die; sin he even refuses you burial if you don't p him for it, he won't ever want you to kn that all of you have been doing so far is u necessary, because he would no longer be ab to charge for all that.

"And since it is unfair that your ignoran should be exploited thus, I, who charge yo nothing for my book, wish to talk to you— tell you the truth.

"Well, then, call your wife and childre together and read to them slowly and clear and over and over again what I am tellin you here in all good faith.

"When you have your child baptized, means that you want him to be like Chris And this is only natural because Christ was wonderful man. But tell me, is this brough about by just sprinkling water on your child head? If a little bit of water could do a that, then everbody who has ever bee baptized would be good. And you can se that they aren't.

"Why should you entrust your child's hea to a stranger's hands? Why don't yo sprinkle water on his head yourself?"

Here, in the pamphlet, the attack grow more vicious on the clergy, reflecting Castro fear of the Church and the part it might pla in his downfall.

The propaganda attack reportedly had a adverse effect on the farmers in remote area of the island republic. Peons who backe Fidel to the limit and were loyal to th revolutionary government, were said to b angered by the attack on their faith an began to have misgivings about the curren regime they had helped bring to power.

Some newsmen close to the Cuban scen say Castro will be ousted by counter-revolu tionaries in six months. All reports show great discontent with the present regime an give credence to the statement that "if a bridge could be built from Havana to Miami most of the Cuban people would leave th country."

Graham Golfs with Kennedy

Dr. Billy Graham, luncheon and golfing guest of President John F. Kennedy just be fore the inauguration, told newsmen that h felt "the campaign was conducted on a very high level from the religious point of view."

The evangelist expressed the view that the religious issue "will not be raised again in the future, at least not to the extent it was raised during the past campaign."

"Mr. Nixon and Mr. Lodge are to be commended for not using the religious issue," the evangelist said, "and Mr. Kennedy is to be commended for facing it forthrightly. I think that he eased many fears by his forthright statements." (EP)

Propose Merger of Three Negro Groups

CLEVELAND, O. (EP)—Merger of three national Negro Methodist bodies with a combined membership of about 2,860,000 has been urged by Bishop Joseph Gomez of Cleveland, president of the Council of Bishops, African Methodist Episcopal Church, one of the three groups.

Bishop Gomez said he had sent out invitations for a meeting to discuss the merger with leaders of the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church.

Such a union, he said, would help Negroes

new African independent nations, and ›vide answers to many of the problems ›ing the race today.

Founded in 1816, the AME Church has 200,000 communicants and is the largest ›up in the proposed merger. The AMEZ ›urch, originating in 1870, has about 0,000 members.

ble Reading Seen Increasing

SYDNEY, Australia (EP)—"Not for two nerations or more have the people of the urches been reading their Bibles as widely d as seriously as they are today."

This is the evaluation of current interest the Scriptures all over the world, ac-rding to the Rev. R. A. Hickin, deputy cretary of the British and Foreign Bible ciety. Hickin said that "some great urches hitherto concentrating all their aching on sacraments and the Church's thority . . . are now encouraging their ople to read the Bible."

mperor Invites Presbyterians to irect Pilot Medical Program in thiopia

NEW YORK (EP)—At the invitation of mperor Halie Selassie, United Presbyterian urch in the U. S. A. will direct a pilot edical program in Illubabur Province in estern Ethiopia.

The Emperor has also granted land for w mission work in seven tribal areas by e Church's Commission on Ecumenical issions and Relations, which conducts over-as work.

By negotiations between the mission and hiopia's Ministry of Public Health, a 20-d hospital in Gore will be staffed by hiopian nurses, technicians, clerks and intenance men. Two American doctors d two nurses will be provided by the ssion, with salaries divided between the nistry and the mission.

The mission also will cooperate in securing qualified doctor to serve as public health ficer for Illubabur Province.

haplains Re-elected by House, Senate

WASHINGTON, D. C. (EP)—The House Representatives has unanimously re-elected e Rev. Bernard Braskamp as its chaplain. ie 73-year-old retired Presbyterian clergy-an had indicated that a fractured hip suffer-in a fall last November 10 would not event him from serving as a spiritual unselor to the body's 437 members.

Dr. Braskamp has been chaplain of the ›use since 1950.

The Senate, meanwhile, had re-elected its aplain, Dr. Frederick Brown Harris, 75, tired pastor of Foundry Methodist Church. . Harris has served as chaplain of the nate since 1942, except for the period 47-49.

lergyman Counsels Students in ntegration Crisis

ATHENS, Ga. (EP)—"History is being ade," a minister told University of Georgia idents in the midst of their integration isis, and he added, "It's up to us what kind will be. The eyes of the world are on us."

The Rev. Russell Edwards, director of the mpus Wesley Foundation, told students at "Christian-minded students who believe at the dignity of man comes from his lationship to God can be an important fluence in the handling of the integration isis."

He criticized a campus cross-burning and a hanging in effigy which preceded the enrollment here of two Negro students. The effigy-hanging was a "throw-back to voodooism," he said, and the burned cross "a twisted cross—as bad in its way as the cross which Hitler twisted in Germany."

I Was Reading . . .

(*from page* 3)

goes on to say that a woman's hair is a glory to her and therefore when she meets in the presence of the Lord and the fellowship of believers, there should be no competition with the glory of the Lord."

This splendid book, just published, deeply devotional though tinctured with a mild bit of Calvinism, may be ordered from Wesley Press for $3.50.

● this fine definition by Albert Edward Day in *Discipline and Discovery*: "Our lack of humility is not due to our excess of ability but to our woeful failure to appraise ourselves in the light of the Master life! That is what true humility is—not the denial of whatever excellence or ability we may possess, but such a vision of the divine excellence of power, that ours seems but dust and ashes in comparison."

● the excellent booklet, *The Marks of a Methodist*, by Bishop Gerald Kennedy of the Methodist Church. In this 64-page book Bishop Kennedy deals with six "marks of a Methodist"—experience, results, discipline, mission, freedom and perfection. Though there are a few statements in the booklet with which we would be inclined to disagree it is nonetheless extremely wholesome and stimulating. With only a small reservation we would recommend it. Copies may be ordered from the Wesley Press at 50¢ per copy.

● this interesting quotation by Judge Luther W. Youngdahl: "America was founded by men who were bold. It cannot be maintained by men who are timid."

● a wonderful discussion on "The Supreme Question" by Dr. L. Nelson Bell in *Christianity Today*, January 16. The question is: "Where will I spend eternity?" It is a heartwarming devotional article.

● that over 24 million are institutionalized in the United States today. Institutions are beginning to understand the need of chaplain coverage and are beginning to make better provisions for such.

● in the same issue of *Christian Advocate*: "Bishop Raines said the need for spiritual renewal was suggested by lack of enthusiasm in singing, lack of emphasis on theologically trained men, slackening of growth of church membership, decrease in the number of missionaries (one third less than 40 years ago), and Methodism's low rate of per capita giving."

● that the church of Jesus Christ of Latter-Day Saints (Mormon) is launching a program this year to build 250 chapels across Europe.

● in *Christianity Today*, January 16, that "a summit with ranking Anglican, Roman Catholic, and Orthodox leaders may be in the offing, according to the new Greek Orthodox Metropolitan of Canada. The meeting may yet be arranged to take place this year. It would include Pope John XXIII, the Archbishop of Canterbury, and Ecumenical Patriarch Athenagoras of Istanbul."

Progress Report . . .

(*from page 10*)

cept for a couple of very snowy nights. Our Sunday-school average is above 30 so far this month. Our faith is in God and we are expecting Him to do much more for us in the future than has been done in the past."

Beckley, West Virginia

Rev. J. H. Cyphers is acting as the leader in this work. He teaches school to make a living for his family and in addition serves as pastor of a small church at Hinton. A property has been purchased in Beckley and plans are shaping up for their first building unit—a basement church. However, their vision is beyond a basement church and it is confidently expected that a good church will be established in this city.

Pittsburgh, Pennsylvania

The first service for a new church in the Pittsburgh area was held on January 8. Mr. and Mrs. Ralph Manners and others from the Pittsburgh church are directing this new venture. A Sunday school in the 30's is the goal for the early days of this endeavor.

Houghton College European Tour

Dr. Williard G. Smith, business manager of Houghton College, is directing the college European tour this summer. They will be traveling through nine countries during one month of the 1961 summer vacation. Registration for this tour closes in March. Dr. Smith has suggested that there may be some of our church people and youth who would appreciate the opportunity to join this group. If you are interested, write to Dr. Smith at Houghton College, Houghton, New York.

Dedication

WORLD HEADQUARTERS BUILDING

March 23

10 A. M.

Address by Dr. Roy S. Nicholson

FREE SONG—"JESUS IS COMING with your order for 10 other songs for $1.00—including "In Times Like These."—*Mrs. Ruth Caye Jones, Box* 104, *Pittsburgh* 30, *Pa.*

MOVE to FLORIDA into desirable trailer park 4 blocks from Wesleyan church, ½ block from bus line, near shopping centers. One 8x31 ft. trailer with 9x20 aluminum cabana, $2000, with $20 per month lot rental. Others better and higher.—Sky View Trailer Park, 812 8th Ave. N.W., Largo, Florida, Vilas and Ethel Kraemer, owners.

"It has never been Christian doctrine that evil can be overcome by ignoring it or pretending that it does not exist."

Church News

Spiritual Refreshing at Oakland Park

For several weeks the folk at Oakland Park church in Columbus, Ohio, had been praying for revival in special prayer meetings at 10 A.M. on Tuesday for the ladies and at 7 P.M. for the men on Saturday. God as always was true to His Word and gave us an answer to our prayers.

Rev. and Mrs. Donald E. Howard and Rev. and Mrs. L. Kenneth Knapp were blessed and used of the Lord as they ministered to us night after night. There were about twenty-five different people who found that Christ was able for their spiritual need.

One young mother from the community, who had only come to our Sunday School a few times started attending the meeting, got hungry for the Lord and on Friday night prayed through before the invitation was completed. Her husband is under real conviction but would not yield. Pray that he will get in to make this a real Christian home.

We do praise and thank the Lord for a new moving of the Spirit.—*C. O. Scott, pastor*

Revival Spirit Continues at O'Neill, Nebr.

The O'Neill (Nebr.) church, engaged in a revival January 4-15 which was just what the church was in need of. The Spirit of the Lord was present in so many wonderful ways to bless and to meet the needs of the people. A real spirit of revival continues upon the people—there is a new desire to advance. A number found definite help at the altar of prayer. The man whom the Lord used in this revival was Rev. H. F. Clark, of Albert Lea, Minnesota. His ministry was definitely anointed of the Holy Spirit. We would recommend him to any church.—*Don V. Olmsted, pastor*

Open Time

I have an open date in the fall (Sept. 26-Oct. 8) I would like to fill in the general direction between St. Louis, Missouri, and Mercer, Pennsylvania.—*General Evangelist E. Parker Buck, 301 Charles Street, High Point, North Carolina*

Births

Dick and Martha Lupton of Marion, Indiana, are the proud parents of a baby girl, Cheryl Jeanine, born January 21, 1961.

Paul and Peggy McGraw and little David welcomed into their family circle Judith Elaine, born December 31, 1960. Mr. McGraw is employed in the printing plant at Wesleyan Methodist Headquarters.

Wedding

Carr-Beckman.—On December 25, 1960, Miss Elva Belle Beckman and Rodney N. Carr, both of Beckman Memorial Wesleyan Methodist Church of Prairie City, South Dakota, were united in holy matrimony by the pastor. The couple will reside in Prairie City where the groom works in ranching.—Harold W. Griffin, pastor

Obituary

Brickell.—Nell M., was born Jan. 7, 1891, in Montgomery Township, Indiana County, and passed away Dec. 29, 1960, in the Miners Hospital, Spangler, Pa. She is survived by her husband, Rev. Rex. E. Brickell; one son, Harry Richard Brickell of Cherry Tree, Pa.; one grandson; one step-granddaughter; one sister and four brothers. She was a member of the Smithport Wesleyan Methodist Church. The funeral was conducted by Rev. H. C. Van Wormer, assisted by her pastor, Rev. Earl Smith. Her body was laid to rest in the Thompson Cemetery, Hillsdale, Pa.—H. C. Van Wormer.

Eberhart.—William, was born May 13, 1866, in Washington Co., Iowa, and departed this life Jan. 1, 1961, at Fairview, Okla. He was one of the few remaining who made the Run from Kans. into Okla. in 1893, staking his claim near the Carwile Wesleyan Methodist Church, which he attended from the time it was built, and of which he later became a member. He will be greatly missed. He leaves to mourn: his wife, Mary E. (Raney); two sons—Lynas and Clifford; two daughters—Edythe Foster and Mildred Volz; eight grandchildren and 11 great-grandchildren. Also two brothers and one sister. He was laid to rest in the New Hope Cemetery. The funeral was conducted by the pastor, Rev. W. N. Snider, assisted by Rev. Mr. Bowman of Ringwood.—W. N. Snider

Kean.—Viola Wallace, was born March 7, 1877, near Stockport, Ohio, and went to be with the Lord December 27, 1960. She was married to John M. Kean in 1896. To their union was born eight children; two are deceased. Grandma Kean, as she was known to many, was saved as a young mother and joined the Harrison Chapel church at Pataskaka, Ohio, where she continued a faithful member until 1948 when she moved her membership to Oakland Park church at Columbus. Surviving: Miss Florence Kean, Mrs. Sylvia Montgomery, Mr. Earnest Kean, Mr. Elza Kean, Mrs. Walter Kean, Miss Ella Kean. Also 35 grandchildren and 55 great-grandchildren. Funeral services were conducted at Oakland Park church, with her pastor officiating and assisted by two former pastors: Rev. Robert W. McIntyre and Rev. Robert J. Stratton. Interment was at Alexandria, Ohio. —C. O. Scott

General Evangelists' Slate

ARMSTRONG—C. I. and Wife. (Missionary Evangelism) 401 Maxey St., Wilmore, Ky.
California ... Feb. 19-Mar. 5
Oregon and Washington ... Mar. 8-Apr. 2
California ... Apr. 6-23
Bartlesville, Okla. ... Apr. 26-May 10

BANKER—Floyd, Lake Odessa, Mich.
Plattsburg, N. Y. ... Feb. 16-26
Logansport, Ind. ... Mar. 7-19
Greensburg, Ind. ... Mar. 21-Apr. 2
Jonesboro, Ind. ... Apr. 4-16

BUCK—E. Parker, 301 Charles St., High Point, N. C.
Carney's Point, N. J. ... Mar. 16-26
Roxboro, N.C. ... Mar. 30-Apr. 9
Summerfield, N.C. (Hopewell) ... Apr. 13-23
Salisbury, N.C. ... Apr. 26-May 7

CHAPMAN—Howard H., West Chazy, N. Y.
Winchester, Ont. ... Feb. 22-Mar. 5
Foresters Falls, Ont. (Standard Ch.) Apr. 5-16
Pembroke, Ont. (Standard Ch.) ... Apr. 18-30

CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Open time

CLARK—H.F., Trailer City, Albert Lea, Minn.
Florida (available for services) Jan. 17-Mar. 15
Oskaloosa, Iowa ... Mar. 26-Apr. 2

DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Open time

FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
Cochranton, Pa. (Greenwood ch.) ... Feb. 14-26
Emeigh, Pa. ... Mar. 1-12
Barkley, Pa. ... Mar. 15-26

HEER—Donald, 3704 S. Boots, Marion, Ind.
Kingsfort Heights, Ind. ... Feb. 26-Mar. 12
Laketon, Ind. ... Mar. 14-26
Open time—Apr. and May

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Monument City, Ind. ... Feb. 15-26
Indianapolis, Ind. (1st Ch.) ... Mar. 1-12
Indianapolis, Ind. (P.H.) ... Mar. 15-26
Falls Church, Va. ... Mar. 29-Apr. 9

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Janesville, Wis. ... Mar. 10-19
Cambridge, Wis. (M. E.) ... Mar. 26-Apr. 2
Stone Lake, Wis. ... Apr. 5-16
Kansas City, Kans. (Emmanuel) ... Apr. 19-30

KENDALL—Stanley, 1411 Berry lvd., Louisville, 15, Ky.
Open time

KEY—Uen, R. 2, Central, S. C.
Open Dates

KNOX—Willard F., 735 W. Third St., Anderson, Ind.
Open time in Feb. and Mar.

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Reserved ... Feb. 15-26
Open Time—March
Kaleva, Mich. ... Mar. 29-Apr. 9
Gillingham, Wis. ... Apr. 12-23

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open time in Feb. and after July 12, 1961

LELEAR—Henry W., 3 Washington St., Grville, Pa.
Pittsfield, Pa. ... Feb. 1
Mentcle, Pa. ... Mar.
Romulus, Mich. ... Mar. 21-Apr
Gaston, Ind. ... Apr.

LINTHICUM—R. G., 2703 Broadway, Hatboro,
Open time

MATHERLEE—D. R., 152 Larkin St., Findlay
Hillsdale, Pa. ... Feb. 22-Ma
Indiana, Pa. ... Mar.
Fairmont, W. Va. ... Mar. 22-Ap
Philippi, W. Va. ... Apr.

McFARLIN—William and Wife, c/o Rev. Ru Taylor, Dennison, Ill.
Milan, Ind. ... Apr. 1
Open time in Feb. and Mar.

McINTYRE—S. J., 3925 4th Ave. S., Billi Mont.
Open time

McPHERSON—C. R., Damascus, Ohio
Open time

MOUTOUX—Wilfred and Wife, Box 203, Bric port, Ont., Can.
Hartford City, Ind. ... Feb. 1

PHAUP—W. M., N. Asheboro Br., Box 66, A boro, N. C.
Tabor City, N. C. (Old Zion) ... Mar.
Charleston, S. C. ... Mar. 30-Ap
Carmel, Ind. ... Apr. 2
Open time in Feb.

PHIPPS—Neal, Hot Springs, S. Dak.
Idaho-Oregon Area ... Feb. 18-Ma
Brainerd Board Mtg. ... Mar
Billings, Mont. ... Mar. 23- Ap
Phillipsburg, Kans. ... Apr. 1

POMMEREHN—Earl G., 153 N. Bagly A Louisville 6, Ky.
Open Dates

PROUSE—Willard G., Box 27, Freedom, Pa.
Open time after March 15

ROBERTSON—H. E., Sr., Rt. 1, Franklin,
Penn Run, Pa. ... Feb. 21-Ma
New Castle, Pa. ... Mar.
Akron, Ohio (McLeister Mem.) Mar. 21- Ap

STANLEY—Harry E., Gen. Del., Coshocton, O
Zanesville, Ohio ... Apr.
Coshocton, Ohio ... Apr. 18-Ma

STARK—Price P., 3516 S. Boots St., Marion, I
Fairmount, Ind. (Back Creek) ... Mar.
Birmingham, Ala. (1st Ch.) ... Apr. 1
Open time

STOESZ—Lowell, 2435 Harriet Ave., S. Min apolis 6, Minn.
Open time

STONEBRAKER—D. M. and Wife, 73 E. P Indiana, Pa.
Open for meetings in the south—Mar.

SUNDSTROM—George and Wife, Rt. 2, Sal Ohio
Barberton, Ohio ... Feb. 1
Bristol, Tenn. ... Feb. 28-Mar.
Summitville, Ind. ... Mar. 1
Westerville, Ohio ... Mar. 28-Apr

SUSURAS—Nick, Box 38, Simla, Colo.
Open time

TURNER—H. H., 3019 S. Branson, Marion, In
Phoenix, Ariz. ... Feb. 1

UHLENDORFF—Lewis F., 4330 River Rd. N. Washington 16, D. C.
Durham, N. C. ... Feb. 21-Mar
Spray, N. C. ... Mar.
Open Time ... Mar. 21-Apr. 2
Hadley, N. Y. ... Apr.

WALLACE—Robert W., Franklin, Pa.
Cattaraugus, N. Y. ... Feb. 2
Salina, Kans. ... Feb. 29-Mar.
Halifax, Pa. ... Mar. 19-Apr
Salisbury, Md. ... Apr.

WARD—William, 1114 Tremont S. W., Massill Ohio
Muncie, Ind. ... Feb.
Conneaut, Ohio ... Mar.
Cooperstown, Pa. ... Mar. 1
Gastonia, N.C. ... Apr.

WIREMAN—C. L., Intercession City, Fla.
Open for meetings in Fla.—Feb.

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N.
Ravenswood, W. Va. (M.E.) ... Feb. 19-Mar
Greensboro, N.C. (Hol. Ass'n) ... Mar. 6

ANDERSON—Arthur C. and Wife, 302 S. Cawell St., Brevard, N. C.
Open time

CHESS—Donald, R. D. 3, Greenville, Pa.
Open Time

KNAPP—L. Kenneth and Wife, 4523 S. Harm St., Marion, Ind.
Marion, Ind. (W. 8th) ... Feb. 22-Mar.
Meadville, Pa. (Indoor camp) ... Mar. 9
Chicago, Ill. (N.H.A.) ... Apr.
Open time—Mar. 22-Apr. 2

SANKEY—Leonard and Wife, 54 N. Mercer Greenville, Pa.
Akron, Ohio (Grace) ... Feb. 14
Conneaut, Ohio ... Mar. 1
Shelbyville, Ind. ... Mar. 27-Apr
Open time—March 13-26

Easter Supplies

EASTER SOLOS AND DUETS

Here is an opportunity to secure in one volume a wide selection of solo and duet numbers printed in sheet-music size. This volume of 48 pages contains such favorites as: I KNOW THAT MY REDEEMER LIVETH, THE CROSS WAS HIS OWN, JERUSALEM, HE ROSE TRIUMPHANTLY, HOSANNA, THE CRUCIFIXION, GOD SO LOVED THE WORLD, and eleven additional selections.

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his is a collection of solos and duets, particularly useful during the Easter ason. The songs have been written with the average church singer and ccompanist in mind. The songs are arranged in three sections: THE GARN, THE CROSS, THE RESURRECTION, proclaiming the suffering, dying, nd risen Christ.

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compilation of special numbers for volunteer choirs and special choruses. ourteen easy anthems that will give unusual satisfaction. They are easy to ng and can be used without much rehearsing, yet when presented, never il to please. The following numbers are included: ALLELUIA! CHRIST S RISEN, AND THEY REMEMBERED HIS WORDS, BUT NOW CHRIST IS ISEN, HE IS NOT HERE, HE IS RISEN, LIFT UP YOUR HEADS, LO! HE S RISEN, NOW IS CHRIST RISEN, O SWING THE GATES WIDE OPEN, HANKS BE TO GOD, THE KING IMMORTAL, THE LORD IS RISEN, and VHERE HAVE YE LAID HIM?

Price, 60 cents a copy

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Ve have had unusual success in the sale of our EASTER CHOIR No. 1, and e have had many requests for a new volume of easy anthems. We are roud to announce this new volume of easy anthems that we believe will rove interesting and satisfactory. EASTER CHOIR NO. 2 contains the llowing selections: AT EARLY DAWN, GOD'S LOVE, REJOICE ON THIS ADIANT MORNING, HE ROSE TRIUMPHANTLY, HE LIVES, O WONROUS BLESSING, ALLELUIA! HE IS RISEN, HEAR THE EASTER BELLS, VHERE HAVE YE LAID HIM?, THE DAY OF RESURRECTION, CHRIST S RISEN, O SWING THE GATES WIDE OPEN, THE CRUCIFIXION.

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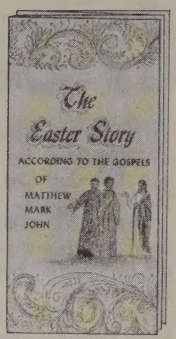
THE EASTER STORY

A six-page folder style booklet that tells the Easter story in text and art. Printed in four colors and gold. Size 3 X 5½ inches. With envelope.

No. F-1430 **15¢ each.**



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New selections for all Sunday-school departments: Primary, Beginners, Juniors, Intermediates. 32 pages of poems, recitations, special exercises, and songs. Includes modern playlet for two older girls; an outstanding reading which gives new meaning and concept to the legend of the Easter Bunny; A short Easter exercise for four older students—one boy and three girls; and an exceptionally fine sketch concerning the events of Holy Week, using a Reader and characters portraying Judas, Pilate, the Centurion, Mary Magdalene, and the other Mary.

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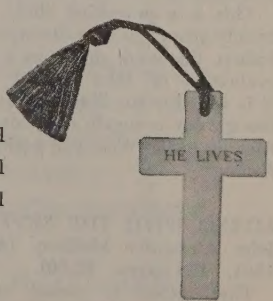

Book Reviews

Order These Books from WESLEY PRESS, Box 2000, Marion, Indiana

THE CHILDREN'S KING JAMES' BIBLE, with features by Jay Green, Peter Palmer and Marning De V. Lee. (Modern Bible Translations, Inc. 688 pages. 1960. $5.95.)

This Bible (The New Testament only) is strongly recommended as a child's first Bible for use in the home, personally and at the family altar.

The Scripture translation is not the literal King James Version, but is as near to it as the simplication of language will allow. Thus in Matthew one, instead of the verb "begat" the verb "fathered" appears. "Privily" is translated "secretly" (Matt. 2: 7). "Savour" is translated "taste" (Matt. 5: 13). Words needed for the sense but not in the Greek are italicized as in the King James Version. Well known verses, already simply translated, are untouched (John 3: 16). In general holiness texts are not modified or diluted (John 17: 17; I Thess. 5: 23).

The text is printed in large type, with phonetic spelling of all difficult words given. Bible stories (100 of them) are interspersed throughout. The first Bible story is about Wise Men from the East, then comes The Flight into Egypt, The Temptation of Jesus, etc. Each epistle (except Titus and Jude) is accompanied by at least one Bible story, listing facts about the author and a brief review of the teaching of the book. All of this is in child's language. So far as this reviewer can judge, the Bible stories are evangelical, and not denominationally slanted. There are some minor inaccuracies (e.g., the last statement on page 435).

There is very good art work throughout. The quality of the paper and binding is superior. The price is justified first by the quality of the book, and second by the Publisher's written two-year warranty which guarantees replacement of a damaged book (for any reason whatever, even torn pages) within the warranty period.

I wish that a Bible like this had been available for use at our family altar while the youngsters were in the first six grades. It's an excellent investment. A good glossary of terms appears in the back of the book.

—George E. Failing

JOHN WESLEY, A BIOGRAPHY by Francis J. McConnell (Apex-Abingdon, 1939. 355 pages. $1.75).

This is a provoking study. Written over twenty years ago by a distinguished Methodist bishop, this work stands as a classic "liberal" evaluation of John Wesley and his work. It is valuable for library and reference work, though not evangelical in tone or doctrinally friendly to the Wesleyan position. *—George E. Failing*

LIVING WITH THE SEVEN WORDS by John Alexander McElroy (Abingdon Press, 1961. 128 pages. $2.50).

The author is pastor of the Calvary Methodist Church, East Orange, New Jersey. However, the meditations in this book are the product of his years as pastor in Philadelphia.

This book is excellent for devotional reading during the pre-Easter season. The author has a very unique yet valuable plan which covers a period of seven weeks.

By means of this plan the seven sayings of the cross provide the text for the daily meditations. The first week of meditations interprets the seven sayings in the light of the Lord's Prayer. The second week sets the sayings in the context of the Beatitudes. The third week they are considered in the light of the earthly life of Jesus; the fourth week, in the light of problems people face; the fifth week, in the setting of a story; the sixth week, in the light of other Scriptures. The last week, Holy Week, is set forth as a time for preparation.

Available in this book are sermonic ideas and illustrative material. A Scripture index adds to the usefulness of the book.

Qualities of real worth are evident as one reads the various meditations, each one being two to three pages in length. This book comes from the pen of a pastor who is able to gain the attention of his readers as well as his hearers.—*Charles Wilson*

THE CROSS STILL STANDS by Alfred Doerffler (Baker Book House, 1960. 135 pages. $2.50).

This book consists of a series of sixteen noteworthy sermons on personalities and events of the Friday of the Crucifixion. Each sermon has the main points emphasized, but these points do not constitute outstanding outlines. The wording of some of them might well be improved. The strength of the book lies in its presentation of the events and personalities of the Crufixion together with pertinent lessons for our day. There is valuable content to be found throughout the book.

Titles of some of the preferred sermons are: "The Road to the Cross," "The Prayers of the Cross," "The Claims of the Cross," "The Easter Triumph of the Cross."

Protestant ministers will appreciate the helps which this book provides for pre-Easter preaching.—*Charles Wilson*

THE SEVEN LAST WORDS by Clarence Crawford (Baker Book House, 1960. pages. $1.50).

The author of this volume of messa presently pastors the Calvary Baptist Chu Washington, D. C. He served his denc nation as president of the American Bap Convention.

This book of messages on the seven words of Jesus on the cross do not fol clear-cut homiletical patterns. Rather, t are more like brief essays. Some of messages have great force, especially last two: "His Cross and Ours" and " Magnetism of the Cross."

Generally speaking, these messages rep sent the type of pulpit ministry provide typical congregation during the Len season. There is illustrative material wh many will appreciate.—*Charles Wilson*

DON'T LOSE THAT FISH! by Ivor Pow (Zondervan. 151 pages. $2.50).

This book demands to be read. For thing, it is easy, interesting reading. author is a master at storytelling and sim powerful applications of truth.

Be prepared for some "earthy" language Mr. Powell lets men talk. He permits them use their own language—no vulgarity, course.

The result of reading the book is that will want to be a soul-winner, a be fisherman. Mr. Powell meticulously expla his own procedures in personal work, t urges them upon the reader as an alwa successful formula. Perhaps you will wish to follow them exactly, but they most helpful and suggestive.

We take exception to some of his str Calvinistic positions. The references are subtle, so you will find them easily. these should not deter you from reading book and getting its inspiration.—*George Failing*

Notice of Price Increase

Subscription rate on WESLEYAN YOUTH raised 50¢ by action of Executive Board—effective MARCH 1, 1961.

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5 years	8.50
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